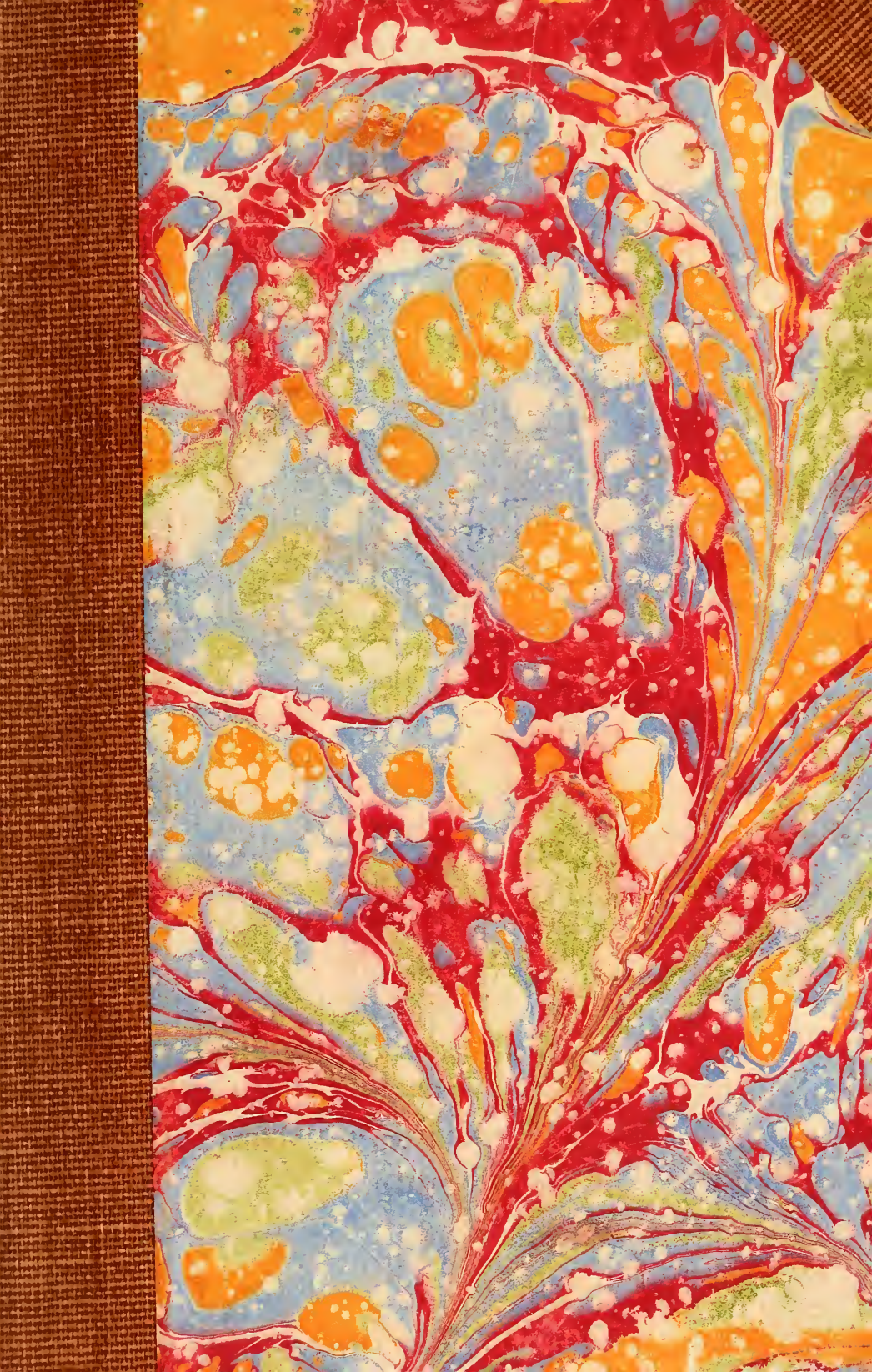

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CHRONIC DISEASES:

ESPECIALLY THE

NERVOUS DISEASES OF WOMEN.

BY D. ROSCH.

TRANSLATED FROM THE GERMAN,

BY CHARLES DUMMIG

NEW YORK:
FOWLERS AND WELLS, PUBLISHERS,
CLINTON HALL, 129 AND 131 NASSAU STREET.
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PREFACE.

In the translation of the following work, I have hoped to benefit my fellow-men—to make them purer, truer men.

I believe that many need but to KNOW that they were injuring themselves, their consorts, and their offspring, to rise superior to prejudice and perverted passion, as moral, intellectual beings.

Then only can they stand in their true position, and then only can the race which follows be more worthy its god-like destiny.

There are some passages in the work which I do not approve; but in justice to the author, I have published the whole. The world must judge it.

I only hope it may make many a man "the chaste husband of one wife."

THE TRANSLATOR.

PHILADELPHIA, 1849.

INTRODUCTION.

Who does not know that there are diseases of which almost every one in life is suffering, more or less; diseases which follow many to their graves, diseases which, because of their universality, attract little or no attention?

Who is not surprised at witnessing the daily increase of hospitals, medical colleges, men, and books, and at the same time the frightful increase of human maladies?

Whose heart is not filled with pity to see mankind suffering under such a burden of distempers, when he reflects that man came from the hands of his Creator as perfect and as healthful as the beast of the forest and the bird of the air?

Who has not often heard the assertion, that all these evils are inseparably connected with the progress of civilization, while their true cause is in the violation of nature's laws? And who does not conclude that the judgment of civilized mankind must be erroneous, when digression from the path of na-

ture is entitled "THE PROGRESS OF CIVILIZATION," while at the same time medicines are resorted to, in order to correct the consequences of their imprudence, and neutralize their follies?

TRUE civilization must preserve the health of man, and make him happier; it must in every respect elevate him ABOVE the brute, and its progress must not bring him incessantly nearer to his dissolution, as has been the case with all nations which history has seen emerging from a state of barbarism, and passing through one of sickly refinement, into one of premature decay.

The chronic diseases, and especially those so-called nervous diseases of women, are so various and so life-embittering, as to have always engaged a large share of the attention of medical practitioners; and very properly so, since we may safely say, that one half of all human misery would be removed, could these be annihilated, or even overcome.

It is melancholy to contemplate those terrible hysterical disorders, those hydra-headed monsters, which transform the dwellings of so many happy families into the abodes of misery; those giants, which have for centuries withstood all the orthodoxy of the schools, and not only WITHSTOOD, but grown more luxurious daily; and which, when overcome in one form, assume ten new ones for the emergency. They

are beyond description, and being so variously disguised, are seldom recognized, and thus secretly exert an influence of incredible power.

If we knew that hysterics manifest themselves, according to their violence and circumstances, in the form of excessive tenderness, false sensibility, fear, pride, jealousy, disposition to slander, discontentedness, quick temper, revenge, intolerance, hypocrisy, untruth, inconsistency, weakness of mind, delirium, etc.; that they are accompanied by heat, congestion of blood in the head, cramps, convulsions, cold, chills over the body, sleeplessness at night and drowsiness by day, want of appetite, faintness, exhaustion, palpitation of the heart, and an infinite chain of morbid symptoms—if we consider these facts, we shall have the key to those ridiculous scenes, peevishness, and discord which are so frequent in married life, and which so often sap the foundations of domestic happiness; and we shall ascertain that not the HYSTERICAL woman, but the one who is NOT so, forms the exception to the rule.

The wide-spread existence of these affections, which are to be met with, more or less, in every family, makes a woman (physically speaking) always a mystery, and produces those bitter disappointments which are so often the subjects of regret, and lead us to imagine that God has constituted woman incapable of the office which nature has assigned her, as no

collateral agents can avail in correcting their deleterious influences, no scholar can explain their existence, and none of the countless treatises, which centuries have produced, can afford relief.

CHRONIC DISEASES.

CHAPTER I.

Let us first consider the various and general symptoms of hysteria.

When we look upon the disorders of this class, we may reasonably ask, Can it be possible that the nature of woman is really so constituted that they are inseparably connected with her system? The philosopher, the observer of nature, can by no means concede it; for it would be to treat with contempt every law of nature, and to admit a conflict in Heaven's designs. These diseases occur generally at woman's maturity, when she blossoms and bears fruit; but as in the vegetable, so in the animal kingdom, this is just the period when she should be most robust and healthy; for nature's design is that she should bear fruit, and in carrying out that design, prepares her with new accessions of strength, according to the extraordinary effort required.

Woman may be compared to a plant which produces frequent crops of fruit. The time when she

becomes pregnant is her season of flowers; and her child-bearing is her time of fruit. The blossom only can become impregnated, and the impregnated blossom alone can bear fruit.

The period when the functions of the woman become matured, is just that at which these fatal diseases make their appearance; and this circumstance has given rise to the popular belief that the act of becoming pregnant, of child-bearing and nursing, produces them. But it is untrue.

The virgin blooms into womanhood, and is enraptured by her own beauty, charms, and vital powers; but something is wanting to constitute the perfect being. She possesses organs which aim at a higher destiny; they await a function for which they were formed. Her BLOOMING alone does not accomplish nature's design toward her, for the same nature has assigned her higher claims; to satisfy which, we should suppose, would be but to refine and increase the beauty of those blossoms, and invigorate the plant. But the contrary only is true.

With marriage, the physical sufferings of most females commence. The blossom withers; and the man who, now united in wedlock, should realize the highest conception of "man," has only the melancholy satisfaction of knowing that he himself has robbed the flower of its beauty and health; and though the sickly plant may bring forth fruit, it is

only late fruit, and borne and nursed in pain and woe. Each delivery is an act of peril, during which the mother's life is suspended on a hair; and if she happily survive many such trials, she is at last brought to an early grave, leaving behind her what is conceived to be a very natural impression, that "she died in consequence of too many births." But, for Heaven's sake! can this be natural? The act of delivery is no more a sickness, or unnatural, than that of conception. The history of mother Eve and the forbidden fruit, and the curse consequent upon her disobedience, "Thou shalt be miserable and suffer pain," seem to have induced the belief that this must always be the case; that woman is forever condemned to sufferings of body and mind; and man, to bear HIS part, must "earn his bread by the sweat of his brow." Truly, Moses penetrated deeply into the laws of nature, when he described how sin came into the world and misery followed.

Man awoke to self-consciousness in the garden of Eden. He rejoiced in the beautiful creation, but soon it began to pall upon his senses, when the virgin-mother of mankind appears before him, and his existence is perfect. "Be fruitful, and multiply, and replenish the earth," was the injunction toward them by the Sovereign of the universe; but "of the tree that is in the midst of the garden thou shalt not eat." The former they obeyed, and were happy; the latter

they violated, and incurred the prescribed penalty, MISERY and DEATH.

This fall is the first great source and origin of all those ills which the sons and daughters of those great progenitors have inherited. This fall descends from generation (not the fall of the first man, but the repeated—to this day repeated—fall of man) to generation, and is still punished as in the original instance. Is not man still born in an Eden of happy childhood? And does he not enjoy nature and her beauty? Does he not warm as he contemplates her order, and become enthusiastic in her charms, until the season of puberty arrives, which awakens within him an unquenchable longing after something undefinable—some SINE QUA NON to fill up his cup of pleasure? And is he not unspeakably happy when, from the lips of his chosen love, fall, with witching cadence, the words, "I will be thine?" The priest at the altar repeats to them the words of the Creator, "Be fruitful and multiply;" but in their wild joy they forget the destructive fruit, and thoughtlessly or ignorantly sin, and know not why their happiness was of so short a duration, and why they are so soon dismissed from the garden of their pleasures. But this is the error. Alas! this is the secret. The tree of knowledge still blooms in the garden of paradise on earth, and man is endowed with reason that he may know the prohibition of the Lord; and while the indulgence in the

matured fruits is permitted in those words, "Be fruitful and multiply," the enjoyment of improper fruits is alone forbidden.

The impregnation of the female blossom when it is ripe, or at a proper time, is in accordance with the laws of nature; but the abuse of sexual intercourse after conception, or during the period of nursing, is against the laws of nature, and produces all those deplorable consequences of which we are the daily witnesses, for which we know neither name nor remedy. And notwithstanding so much has been thought, said, and written upon it, because the error is inherent in ourselves, its original cause remains still undiscovered, from Moses till this day.

"The proper study of mankind is man," for he is most ignorant of himself—a truth, properly appreciated, astonishing perhaps to many, but to the GOOD man one of joy; for it places in his power the means of happiness—of remaining in his paradise—provided he obeys the dictates of those laws of nature which are revealed to him by the perusal of himself. In his ignorant transgressions he has gone even so far as to demand an unnatural sexual intercourse, as a legal right; and is recompensed, in his own sufferings, with the consequences of his hideous criminality.

What should give to MAN alone the privilege of disregarding the laws of nature with impunity? And how could he be so blind as to adopt into his code

this violation of nature's laws—ay, to dignify this licentious destruction of health with the name of "conjugal duty?" Or how could legislators themselves so far forget as to make that a crime which is enjoined by their Creator, and clearly dictated by the unerring laws of nature? Many will no doubt be terrified when they realize what are the effects and tendencies of those acts which they have erroneously regarded as DUTIFUL, and will perhaps cast about them for arguments to justify their transgressions; but let such observe the animal creation, and learn there the difference between instinct and reason beclouded with passion. And having learned the laws of nature as there taught, let them not, for their own sake and that of their posterity, sink any more below the brute; but, with a manly effort, let them strive to become worthy of their high destiny.

Let a male and female animal be brought together shortly after a fruitful union, and the male will show some desire, and will attempt a new embrace; but the female will resist the effort, and will by no means admit him. Except in such animals as dogs, where more than one young is brought forth, the female will not suffer the sexual act to be repeated. For a while after impregnation, the sexual organs may retain sufficient activity to admit a second and even a third act; but after a few days nature takes a new direction, or rather the

new direction which she took immediately after impregnation becomes manifest, and the act of procreation is to be regarded as closed. It is so with the animal, which has INSTINCT alone for its guide; but man, who is by his Creator endowed with REASON, can err. He believes himself entitled to continued enjoyment—ay, makes oft-repeated intercourse a matter of manly pride; and breaking through the barriers of reason, soon lays the foundation of disease in his wife, which reacts upon himself, and destroys, before they are born, the constitution of his progeny. Confusion and disappointment ensue, which they strive in vain to solve, without using as a key the "fall of man" above alluded to.

CHAPTER II.

The act of fruitful coition, which calls a human being into existence, is most solemnly celebrated by nature, and by her endowed with all the charms of which the moment is worthy, and on it hangs the preservation of the race. The instinct of procreation is as powerful and as important as those laws which direct the planets in their eternal round, and is for that reason connected with the most exquisite enjoyment of animal life; but, by its very self, we are taught that the bare pleasure we experience in sexual intercourse cannot be its end; that so powerful and sacred an instinct cannot be the toy for idle hours, but only the means which nature employs for the preservation of mankind.

The office which nature designs woman to fulfill is accomplished as soon as a fruitful coition has taken place, and therefore every further violence toward her is not only useless but destructive; and a proof that nature forbids all further sexual intercourse is, that she ceases to be susceptible of all further enjoyment. With men it is different—they can, at certain periods, continue to impregnate, if at such periods

they connect with suitable women; their desires appear often, through all sorts of excitement, as though nature domineeringly demanded their gratification; but the laws of monogamy interpose their authority, and restrain their indulgence with others; and to evade them, they invent those so-called "conjugal duties," which condemn woman to a passive submission to unnatural acts.

Through this error (which seems not to be an error only because it is so universal) in matrimonial life, sexual intercourse knows no intermission, not even after conception has taken place. Alas! it is among the DUTIES of the wife not to refuse her husband, and among those of the husband is reckoned that of frequent repetitions of coition, even when nature, by peremptory admonitions, forbids it!

But as the pregnant woman has lost all capacity for such enjoyment, until she has given birth and weaned the offspring—until her nature has discharged all its duties toward that offspring—she endeavors to CULTIVATE her desires, being educated in ERROR as to the duties which the marital relations impose upon her; likewise fancy, and the recollection of former enjoyments, partly induce her willingly to repeat the act. But it is all in vain; she is unable, with all her will and art, to create those feelings which she enjoyed at her fruitful coition. The genitals may become heated by friction, and it may perhaps sometimes appear as though

the highest point of voluptuous feeling were approaching; but as no other real conception is possible, it is useless, and the repeated copulation is but an injurious excitement of her sexual organs, without any natural design.

The breeding hen resists the cock, having no desire aside from preserving the warmth of her eggs; but woman, whose body lodges the forming man, who nourishes him with her own blood, will enact a part which dishonors her womanhood, as it hinders the forming of the fruit under her heart. The father and the mother are the earliest enemies of the child, and that, too, out of "CONJUGAL DUTY!" Has the world ever harbored a greater delusion? and can we boast great intellectual claims in a world that has suffered such a delusion to become so old? When we review our former conduct, it is truly mortifying that we must acknowledge the truth of our position; and such must have been the feelings of the first man, when, according to Moses' tradition, he appeared before the searching eye of God.

The man does not suffer directly so much as the woman from a fruitless coition; he generally goes through all its degrees as though it were fruitful; but here is the point where his nature differs from hers; for as soon as his nature is emptied, he is satisfied, and withdraws thoroughly cooled; but the woman, heated to an unnatural degree, demands now from him the

highest fire, which, even if he had it, would be incapable of allaying the tempest of her desires, and so, with her, the act terminates only in disappointment. Every married couple, who do not voluntarily deceive themselves, will find in this picture an exact representation of their own experiences.

If these fruitless experiments are often repeated, and especially if the man is fiery and violent, the woman soon feels that something is not as it should be—that she is not able to be that to the man which he, according to the received opinion, expects of her—or else she blames him, and considering him deficient in his manhood, because unable to satiate her animal desire (which, while she is pregnant, can never be), imagines herself unhappily associated, not dreaming that the cause of her dissatisfaction is solely and alone a natural consequence of their sinful and fruitless coition.

The chain of diseases which this evil originates is endless. It generally produces hysterics, miscarriages, dissatisfaction, difficult child-bearing, melancholy, quarrelsomeness, consumption, early inacpacity for procreation, and many other maladies; and another common consequence is the ruin of the wife, for she seeks to find in a paramour that in which her husband is deficient—and falls.

The man feels himself less attracted by the woman while she is unable to conceive, and another, who is

ripe for conception, though much inferior to his wife in either physical or mental endowments, will be found possessed of greater charms. This is the raw instinct, and explains why the husbands of intelligent and beautiful wives, so often bestow their favors on comparatively ill-formed and ill-favored women. Man's natural instincts are aroused only when in the society of females who are capable of conception, provided the functions of his body are not disarranged by the use of stimulating drink or food; and at such time, he could, without any marked effect upon his health, impregnate several women—to establish which, we might refer to the Turks, who maintain in their seraglios more vigorous constitutions than other nations, who, by a single woman and a false opinion, are brought to physical destruction. But true as this is, I have no word of sympathy for the unnatural claims of the polygamist. Why they are unnatural, I reserve for the future.

Many intelligent minds regard WOMAN as a problem, though the VIRGIN is no mystery—she IS perfectly understood. But as soon as she enters upon matrimonial life, she becomes burdened with unnatural "duties," whose melancholy consequences very soon develop themselves; and then it is that she becomes a problem, not only to others, but even to herself. The propensities of her nature are brought into direct collision, and she becomes quite a new being. And is it

at all surprising, when we contemplate the cause? The instinct of coition was probably awake and active long before she had access to the means of allaying it; and now an opportunity offers, she follows her inclinations—her desires are sated, and she conceives; the nature which before made urgent demands, now becomes calm, and would devote its energies to the new task assigned it—that of forming the INCIPIENT man—but now the ADULT man requires of her useless and unnatural exertions, which are contrary to her desires, and disorganization and distress are the consequence of these counter demands.

As absurd as these requisitions upon her nature are, in the same degree will she act absurdly, in consequence of the disturbed state of her system. Man no longer understands his own instinct—a false education has inveigled him into an error, and that very error, horrible as it really is in all its effects, is what he calls "progress of civilization."

Besides psychological phenomena, sick-headache and vomiting generally occur in the first stages of pregnancy. These are generally regarded as among its natural consequences, and the belief is prevalent that it must be so—that the very constitution of the female nature requires it. But we see in menstruation that the system keeps always ready an abundance of fluid for such an occurrence, it being necessary for the growth of the new-formed fœtus, and conse-

quently that nature, by anticipating such an event, determines pregnancy to be nothing unexpected in the female body. And this explains why girls who, in a moment of weakness, yield to the importunities of passion, and afterward refrain, are exempt from those evils, and are often ignorant of their state of pregnancy until their second or third month. Vomiting, etc., are nothing but the direct consequences of an unnatural coition subsequently to conception—of partaking of the forbidden fruit.

The venom of this unnatural coition exerts itself in destroying the nervous system of the female, and through it in deranging the circulation of the blood; with the man it operates upon the digestive organs. The one becomes nervous and the other dull, and both, through continued indulgence, are debilitated and unstrung; and hence arise the continued complaints about disappointments, unhappy marriages, domestic afflictions, which many believe to be necessarily connected with the matrimonial state, and the mutual reproaches of mutual deception.

The most amiable and tender-hearted girl can become the most quarrelsome and unsociable wife; the girl with the most lively and happy disposition, who marries under the most brilliant and prosperous circumstances, can, as a wife, become a never-ceasing fountain of tears; the most intelligent girl often becomes, as a wife, silly and insane.

There is nothing in this, however, insane or ludicrous; for a woman is not ripe, who is in this way inwardly at war with herself. This is the disease, perhaps, of many of the worst wives, though there are many, of course, who, by reason of a perverted education, can never be made otherwise.

When a woman suffers from indigestion, it is generally produced by disorder in the circulation of the blood, and the usual remedies will have no salutary effect. The only specific is to live according to the laws of nature, by which the blood will recede within its proper limits, and thus enable nature to operate in accordance with her eternal laws. Man loses by coition his best vital blood—that which sustains his own existence, and is indispensable to his own body. Nature is required to restore it; and in order to make up the deficiency, where it is so profusely spent, it is but natural that the other functions of life should suffer; and it is also natural that, by the often repeated loss of this spiritual juice, the man should lose all higher elasticity, both of body and mind. The body is exhausted and the mind dispirited, and he becomes a hypochondriac or drunkard. This is in a great measure the fundamental basis of hysteria, hypochondria, and drunkenness, which poison the existence of so many. They originate from a misconception of their duties. It not unfrequently happens that persons intermarry after having known each other for a series of years—

have carefully observed each other, and all their desires and feelings have harmonized—and the first half year of their matrimonial life has been so fruitful with dissension and discord, that they appeal to the civil tribunals to revoke the act by which they are bound together; and as no real cause can be found for such disunion, their appeal is dismissed; but determining to be dissatisfied, they mutually agree to separate. But when time has succeeded in softening their animosity, they begin to survey the causes which led to such a result, and, upon dispassionate reflection, they conclude that as rational beings they could easily have explained to each other their differences, to the mutual satisfaction of both. They approach each other, and presently ascertain that the fragments of their early love still nestle in their hearts—it warms again into action, and they become reunited. In the first instance, even the "honey-moon" was stormy, and now their concord and happiness are attributed to their mutually yielding to one another's peculiarities and caprices, and to their more matured acquaintance, while the real cause is that their passions have become more temperate, and they live more in conformity to the laws of their nature, and they do not so often partake of the forbidden fruit.

Thus it happens that "run-away matches" are often most unhappy for the parties, while those so-called "convenience matches," which are often concocted

by the parents of both sides, are generally more fortunate than those which have originated in the love and affection of the parties themselves. The former are passionate—the latter, cool.

All these are the effects of unnatural coition, and only from this point are we able to judge correctly. Thus by prescribed traveling, change of air, and living in the country, whenever the husband could not go with his wife on account of business, has the cause of sickness been removed. With persons whose morbid feelings and passions have become already habitual, other means are necessary besides mere removal from the occasion of the distemper. But those women who suffer less from these evils, either owe it to the rational continence of their husbands, or they participate less in the indulgence of the fruitless embrace—they will not force themselves—they do not become excited, but remain passive and inactive. Similar causes produce the diseases with which children are affected. The formation of the fœtus is disturbed. The child is often crippled in the womb of its mother by the immorality of its parents. Their unnatural conduct often spoils and embitters the child's first nourishment at the breast of the mother, and hence the multitude of distempers among children. When, through the unnatural demands of the man, the system of the female undergoes a change in a few weeks after child-bearing,

and through a forcible excitement the sexual organs are again awakened, and the menstrual discharges return before their time, then imprudence and crime have triumphed over nature—the infant is obliged to yield its claims on the mother, for those of the father are more urgent; and when such a case arises, the better plan is to wean the child from the breast, because the nourishment which nature deposits there for its sustenance, is injured by the influences of copulation, and becomes unwholesome.

Hence the conclusion is obvious, that if women desire to be conscientious mothers, and that themselves and their offspring should be preserved from disease, she must admit coition only for its legitimate purposes, and no other. Punishments follow transgression, and if sins are committed against the laws of nature, the offenders are driven through dejection and affliction out of the paradise of a happy matrimonial life. The curse, Thou shalt bear, give birth, and nurse in pain, falls upon the woman, and the man sheds bloody sweat over domestic afflictions, and the wailing of sickly children—for he, too, is guilty.

CHAPTER III.

Abstinence from heating and exciting drinks, which inflame the blood with unhealthy passion, is the best preventive of unchaste desire. Nature has given a hint not to be mistaken. She has created no desire, without also giving the means of satisfying it. Generally the number of male and female births are nearly equal; hence the inference is unavoidable, nature has established for the male the same rule as for the female, and punishment inevitably follows its transgression. Hypochondria in its various forms, the result of premature and unnatural waste of animal fluid, is the inevitable consequence. Then ensues a deficiency of natural heat—a want of vital power—and consequently a bad digestion, melancholy, languor, and dejection succeed; the enervated victim becomes cowardly, loses the very attributes of man, and soon falls into a premature old age.

We will not deny that an unnatural mode of living in other respects—a want of fresh air, exercise, etc.—will also produce hypochondria; but let the medical practitioner examine closely, when such patients are the object of his care, and if unnatural coition is the

cause, let him begin there, where the root of the evil lies, and not torment the unfortunate victim with unavailing doses. He should not suffer himself to be deceived by the assertions of his patient, that causes over which he has no control are the source of the ailments, for, generally speaking, he is the author of them himself; and though his animosity may be fixed upon some external cause, yet careful observation will soon disclose the canker-worm within; and let him not say, when discovered, that the demands of his nature require it.

For those unacquainted with medical science, here lies a shoal of which they must be warned. In the often repeated act of coition, nature, to prepare itself for the inordinate demands, applies more of the vital power to this purpose than, in a well-regulated system, is necessary. Hence arises the idea of the hypochondriac that nature has endowed him with unusually strong powers, not detecting the fact that these extraordinary efforts of nature to supply his wants for coition are made at the expense of the other functions of life. This accounts, also, for the often-occurring intemperate sensuality of consumptives, while, on the other hand, these organs are far less active in healthy men, whose habits are regular and abstemious.

A man should not surrender a part of his own life to beget a new being, except when the vital principle

within him is at its greatest vigor, nor then unless instinct direct it (aside from the stimulus of food and drink), which will operate only when he is in proximity with a woman who is able to conceive; and then he should not forget that it is a part of his own life which he appropriates to it.

I could cite many cases in my professional experience, in which I have restored health and wonted happiness, simply by pointing out the true cause of their domestic afflictions, without any kind of medical assistance. And, on the contrary, I might enumerate instances when, in the incredulous face of the husband who was a slave to his passion, I could discover that my well-meant advice was unavailable. Here I could not, of course, promise assistance; but these cases added new strength to my preconceived opinions.

To illustrate my subject, I will relate a few cases which are unusually remarkable. In the course of my professional life I was introduced into a family, when I noticed immediately that the wife was much afflicted, but the husband was of a strong and robust constitution. It was an unequal pair, but they lived together in the most tender relations. The husband always manifested the most endearing regard toward his wife, and by his anxious attention to all her wants and desires, proved his inward sympathy for her situation. The wife clung to him with a love which

was (with one who had been a mother) passionate, even beyond nature. A half-day's absence was terrible to her, and when business called him for a day from her side, it was a day of sorrow and longing. Here I was not a moment in doubt as to the cause of the sickly love and the unhappy condition of the poor woman. The family physician was punctual in his daily attendance, and of course ever ready with his prescriptions. For years she had been under his care, while he professed a thorough acquaintance with her mysterious nature, and had the faculty (one peculiar to the profession) of making a very learned face, so that he who made no closer observations must indeed admit that he knew something. Delicacy forbade me to displace the "family physician," but it was difficult for me to maintain silence when to relieve was in my power. Finally, as I had anticipated, an opportunity occurred. The woman had an attack of cramp in my presence, by which the husband was induced quietly to take my advice; and on inquiring the circumstances, I ascertained that she was once a blooming, healthy girl, had given birth to two children, one of whom died at its birth and the other was very sickly; she had been, during the first year of her married life, very irritable and quarrelsome, and was easily excited, and by such disposition her constitution was nearly ruined. She became more and more debilitated, and, together with

several miscarriages, was reduced to a deplorable state of health. From this time this sickly love took the place of her former vehemence—her whole being became changed, and was mild and tender—but she was languishing, and was solely indebted for the prolongation of her life to the family physician, who made her case his daily study. I now had facts enough to enable me to divine the rest. I therefore candidly communicated to him the real cause of all these domestic afflictions, and observed with satisfaction that the thought that he was the author of her sufferings affected him deeply. I requested him then to tell his wife that a short voyage (ostensibly for the change of air) would be the only means of restoring her to health; and in this way I succeeded in removing from her the medical treatment of the learned doctor. After the struggle and tears of a separation she started on her journey, and an absence of only THREE MONTHS was sufficient to restore the loss of her vital energies. She returned blooming and healthy, has since given birth to two children, and now lives happy in herself, and, as a wife and mother true to her now properly appreciated duties.

The second case was still more interesting. In traveling, I accidentally made the acquaintance of a merchant, whose humor and intelligence soon made him a most agreeable companion. In our conversa-

tion we casually turned upon women, and I noticed immediately that his vivacity had vanished, and a dark cloud was spreading itself over his mind. "Yes, woman," he exclaimed, after a long pause, "who can fathom the mysteries of her nature?" He was silent again, and his face expressed the working of his heart. I interrupted his meditation by asking, "Do you really find woman so mysterious?" This brought our conversation fully upon the subject, and I learned, in the course of it, that for six years he had been acquainted with the daughter of a merchant, and that a union could not be effected between them, the parents of the lady being opposed to it. She pledged him her fidelity to remain single until all obstacles were removed, affirming that she would marry none but him; and finally their mutual fidelity triumphed over every difficulty, and they were married. Shortly after their marriage the lady's disposition changed entirely, and he soon became convinced that her former kindness was but assumed in order to deceive him. The scenes which daily occurred deeply affected him, and she robbed him of all domestic comfort, by a perverseness which, according to his ideas, was totally inconsistent with female character.

She presented him with a fine boy, and only for about two months, during and after his birth, did he enjoy a cessation from confusion; and then the turmoil was resumed, and continued throughout one year

and a half of unhappy married life, when he separated himself from her.

After this she resided in a small town at about fifty miles distance from him. His relatives reproached him bitterly for having taken such a step, assuring him that she was respected by every one. He insisted that he had not acted without deep reflection—that he had anticipated nothing but ruin in his hell of matrimonial life. "Is it not an unfathomable mystery?" he exclaimed, after having finished his story; "how do you explain these things?" I then gave him a key by which he might solve the difficulty, and spoke upon the subject, and illustrated clearly to his mind how his own lively temperament, and the passion with which he desired to possess her, had produced the very evils of which he complained. He manifested a deep interest in my exposition of his case, and became convinced that not his wife, but himself, had occasioned the domestic misery he had suffered.

"Great God!" he exclaimed, "and these things not a part of man's early education! kept ignorant of a subject on which his happiness so intimately depends, while the law commands an abuse which destroys families and makes the best miserable! It is horrible!"

We separated, and after a year I received a letter from quite a different part of the country. The honest man had made good his former errors by repairing

early to his wife's residence, and communicating to her the new light he had obtained, and asking her forgiveness.

She entertained no ill-feeling toward him, having previously ceased to reproach him, and now could not comprehend what foul demon had interposed between them and interrupted their happiness; and when he requested her to return to him, her only objection was to join him in the place of their former abode, fearing the reproaches of her former acquaintances. He assented to relinquish his business, and together they removed to a distant part of the country, to make for themselves a paradise which till now they had not enjoyed. Since then, knowing the path of duty, they walk in it and are happy.

The following is a third instance: A friend of mine married a healthy young lady of gentle and truly womanlike deportment. Soon after their marriage she became sick, and from the commencement of her pregnancy had a great deal to suffer. I recollect she was very much afflicted with vomiting, spasms, and a chronic headache. I was at that time a student of medicine, and had too little insight into such things to be at all surprised. The physician who was consulted decided it to be a natural consequence of her delicate situation—a condition to which her system was unaccustomed, and for which nature was preparing her with an extraordinary struggle. This

explanation was received, and the poor woman was punctual in swallowing the prescriptions—but without the desired effect. At last, with great effort, she gave birth to a boy. My own pursuits led me away from that place. My friend, whose business required him frequently to travel for six months at a time, always called upon me whenever he came to the place of my residence—sometimes coming from home, sometimes returning. I naturally inquired after the state of his health and that of his wife, and invariably learned that when he came from home she was sickly, but, on his way returning, he always assured me of having received intelligence that she was well. He finally died; and when, a few years afterward, I saw her as widow, she enjoyed perfect health.

Now all these phenomena I can explain to myself, and is it not my duty, after such experiences, to enlighten my fellow-beings upon the subject of their own feelings and natures? Should not governments and lawgivers endeavor to have this part of education cultivated and made universal among mankind?

CHAPTER IV.

How must a woman feel, after becoming convinced of the above truth, when she is thus abused, while the transgressor is protected by the municipal laws?

So long as men have no distinct and clear conception of their own nature, there is for the physician a new and noble vocation, in curing those moral evils which so often destroy families. Thousands of cases which are adjudicated in the halls of justice, belong legitimately to his forum, and can only be properly determined by HIM when he has convinced himself that every remedial agent is not to be found at the apothecary's counter. If improper coition, that unnatural abuse of the female sex, were only abolished, the woman would cease to be regarded as the "weaker vessel," and the mysteries and inconsistencies of her nature would be annihilated; the season of pregnancy would not be fraught with so many pangs; the peace of married life would not be so frequently disturbed; parents and children would enjoy more vigorous health; premature infirmity would not be the inseparable companion of every trivial disorganization of

the system; man would be happier, more lively, and his whole existence would be more noble.

There will, of course, always be those who are opposed to reform; who cannot disengage themselves from the influence of preconceived opinions, believing that every new idea with which reformers endeavor to enlighten their fellow-beings will eventually destroy the established order of things. This objection was once made to me by a disbeliever in this reform. But how can we talk of order when none exists? I would subdue the mischief, with all its evil consequences; and if I succeed in showing to my fellow-beings, who are suffering its consequences, the abyss on whose brink they stagger in a half sleep of prejudice, and awaken them to a rational consciousness of their own nature, then my exertions are amply rewarded.

Individual temperance may be practiced without endangering the present state of society, while at the same time it will beget individual health and happiness. Civil order will only become a blessing to society when the fairer half of mankind no longer languishes under the burden of this direst affliction.

If it were possible to bring home simultaneously to the minds of mankind this undeniable truth, that the object of coition should only be procreation and propagation, and that the abuse of it causes indescribable misery—disturbs the forming man in the

enjoyment of its most sacred right—the right TO BE, and to be healthy; that through its abuse sacred duties are violated—the duty of preserving the mother's health for the sake of the child; that man ruins himself, when it is his duty to be a father and protector to the helpless offspring; if, I say, mankind could be convinced of this truth, we should have made an advance which would outweigh the wisdom of ages.

Let us look at the effects of time upon men. How does he bear his years who has been injured from the time of his procreation, and afterward has been inflicting upon others the like abuse? How few live out the period allotted to human life? The greater portion of men are cut off by painful diseases, at or before the time of life when they should enjoy their greatest vigor; and many begin to die years before their end. Old and sickly are, with us, almost synonymous terms. The man lacks strength—he is infirm and miserable. How different is he in his natural state—strong to the very end, and, anticipating it, meets it without fear or dread.

Woman in her present situation is placed too low, for it is regarded as one of her duties to submit to the will of the man, without the calling or inclination of her own nature. She is, so long as the law compels her to obey her husband IN THIS RESPECT, a slave—the unwilling tool of base lust—another has

rights which he may exercise upon her person at the expense of her health, and even of her life. Horrible fate! for one who realizes her degradation—who knows her own natural rights—feels the dignity of her own nature and a natural disgust for such unnatural crime—especially when she becomes the victim of a debauchee, who, protected by the law, knows no temperance—and is justified by public opinion.

Onanism, practiced in ignorance, through an excited sensual desire, is deplorable; but to be compelled to practise it without desire, and to suffer sickness and ultimately death from it, is horrible! And notwithstanding this, we demand of her purity of heart and mind. Base mockery! Nothing but the consideration that this transgression of the laws of nature is her main matrimonial DUTY, and the belief in her dying hour that she dies in consequence of the discharge of those duties, enable her to bear her own degradation. She is martyred!

To effect a better state of things, men must ascertain their respective duties. The rational and honest man will then know how to restrain and govern his propensities; but against the brutal violator of her chastity, woman should be protected by law.

Only by the passage of such a law would the weaker sex be put in possession of their natural and most sacred rights, or elevated to the true dignity of

nature; nor till that be accomplished will they be emancipated. And he through whose influence laws are passed guarding female virtue, will receive the unanimous gratitude of the softer sex, and of coming generations.

When woman, particularly in the early part of her married life, through the exorbitant demands of her husband, becomes confused in her mind and actions; when all her inward self revolts at an indescribable something, and she commits an imprudent act, public opinion will cast upon her all the reproach, and she quietly submits to the indignities with which others burden her—they priding themselves upon their own superior worth, while they are confined in the same hospital; and some repel the injuries they receive, but are ejected from so-called "good society," and usually fall still lower.

Such is the burden of injustice which, through defective laws and the degraded position she occupies in society, poor woman is compelled to bear.

Hysteria and those other diseases already enumerated, are generally, in unmarried individuals, the consequence of an unsatisfied sexual desire, excited by novels, imagination, fondling, caressing, etc., and in such cases it is not surprising that medical treatment, as hitherto practiced, should have been unavailing, as the cause of the disease (except where traveling has been prescribed) has never been re-

moved. Medicines in such cases have ever been injurious; for those appearances of sickness are always indications of a working reaction, and the single symptoms should not be subdued, as the appearance only will be removed, while the reaction will progress.

Pitiable humanity! which learns not its own instinct, and whose pride prevents it from applying the wholesome lessons taught by the brute creation, and whose vanity and self-conceit lead it to believe the laws of nature to be mere arbitrary enactments! It is a prevailing opinion that human society has so far triumphed over nature, through civilization, that it is unable to return again to her maternal arms—that nature is understood by animals alone, while men deny it—and this is the cause of their misery and unhappiness.

It is one of the most sacred duties of those whose office it is to instruct mankind, to impress upon them this most undeniable of all truths, and to inculcate, by every agency within their reach, a knowledge of this source of human misery and woe. Will the lower classes of men still ruin themselves by the corruption of their morals? Men of correct principles and true education—the best part of society—will be happier than they have hitherto been; they will learn that the violation of nature's laws is sin, its inevitable consequence misery, and that the only

remedy is in reforming their breach. Paradise will then be repeopled, though all may not dwell in it who are destined to this happiness.*

* Hear the Rev. Dr. Shannon, President of Bacon College, Ky., who holds that as woman was "first in the transgression, and having beguiled man, she is put in bondage to his authority." See how he loves to degrade woman: "The wide-spreading contempt for this statute exhibited by the politico-religious fanaticism and infidelity of the age, is one of the most alarming symptoms of approaching anarchy, and the overthrow of our liberties. The attempt which is being made in these United States to elevate the wife to a political equality with her husband, or to change in any respect the relation established between them by God himself, is rank infidelity, no matter what specious disguise it may assume: and it cannot fail to be replete with mischief to both parties, and to the best interests of the family, the state, and the church. For the punishment, then, as well as for the cure of her sin, she was put in bondage to her husband. And though infidel fanaticism may blaspheme, enlightened Christian philanthropy will always say amen to the divine statute."

What a jewel of a Christian this reverend libeler of God's word is!—REM. OF THE TRANS.

CHAPTER V.

Let us now give a few examples, illustrating how false was the opinion of the learned with regard to female nature, and how little can be anticipated from that quarter, unless the foundation of the science of medicine is based upon something more rational than hitherto.

I have before me the writings of a very great scholar, who thus speaks of the peculiarities of the female sex: "We have to observe here, first, that the greater aptness to conceive of the female organs, renders them generally more susceptible to diseases." What ideas of a kind and all-wise God must he entertain, who can utter such a sentence? What design could our Creator have had, in thus burdening woman with the power of conception, and accompanying it with a predisposition to evil influences and disease—she on whom so intimately depends the propagation of the human race? The idea has already become so rife, that even the learned medical faculty no longer regard her construction a perfect one, but imagine the term "woman" to convey the idea, in brief, of debility and disease: and the

author of the manual of which I am speaking, seals this general erroneous opinion, when he declares that it is attributable to her more active procreative powers.

It is true we see woman more affected by trifling circumstances; but the causes which we have already pointed out, and which stagnate all her natural powers, are never considered. Let her but remain in the path of nature, and her nature will overcome all those ruinous influences as will that of the man. We do even assert, that woman, in the time when nature claims her for higher duties, possesses a privilege superior to man; for how seldom, when in a state of pregnancy, do we see her subject to epidemic diseases.

The erroneous ideas of the weakness of that sex, originates in her natural timidity and the inferior elasticity of her muscles. But both male and female should be clearly distinguished from that feebleness which signifies INFIRMITY. That innate timidity teaches the woman to avoid dangers, and protects the fruit in the mother's womb far more than through elasticity of sinew.

Of what avail to a woman in a state of pregnancy would be the courage of the sterner sex, even though she were conscious of her powers? Should she expose herself to dangers, when a blow, a fall, or a bend, might endanger the life of the fœtus she is harboring? This tender activity, this recoiling from all

danger, is genuine womanliness, and by no means sickly feebleness. She alone who is sickened by the enactment of "barbarous duties"—she whose vitality is started loose within her—is perhaps more liable to disease.

The author from whom we quote proceeds to say, that "The frequent return of diseases in woman, is in consequence of the revolutions which are going on in the system—pregnancy, birth, and child-bed. She often sickens from comparatively unimportant injuries, and this in proportion as she is easily excited; thence the continued afflictions of many superfine constitutions; and we also find here a similarity with the constitutions of children, who are subject to so many diseases."

Pregnancy and child-birth are NO diseases; they are but the progressive development of the female nature, and agree better with her nature than no pregnancy and no child-bearing. It is as natural to her as eating and drinking, and if our author conceives this to be the cause of the evils she suffers, he is most egregiously mistaken; for, on the contrary, diseases of years' standing often disappear when pregnancy occurs.

But a short time since I was called to a woman who suffered greatly of a disorder in her breast. Two physicians had attended her before me, but afforded her no relief. After I had tried all the

known remedies, I suggested that a second pregnancy would probably be the means of effecting a cure They took the hint; a second pregnancy followed, and with it the woman was restored to her former health.

If, as our author further says, "the woman is sickened by unimportant hurts, falls, etc.," this is not the consequence of those falsely so-called "revolutions" —conception and birth—but the "revolution" is the enemy who has crept under the cover of the matrimonial bed, and there perpetrated his enormities. His supposition that there is a similarity between the constitution of the mother and child is quite natural, for both suffer from the same cause.

Why SHOULD she be born sickly to whom nature has given the germ of an eighty years' life, if it is undisturbed in its primary process?

Second. "The little energy evinced in the reaction of the female, explains why those diseases produced by hurts are less violent—cases of dangerous sickness occurring less frequently than in the male sex. Women show often, in the most trying condition, astonishing fortitude. They bear often what men consider insufferable, and are not so easily prostrated as they are."

Hear! hear! The little energy in the reaction of women, explains why they often bear burdensome diseases more easily than men, and fall vic-

tims to diseases less frequently! This is about the substance of what our author wishes to say. But how was it possible that he should arrive at such conclusions without seeing that the first assertion, to wit: "the little energy in the reaction," is false? This, in connection with the greater "susceptibility to disease," would certainly make her a prey to every variety of malady; and notwithstanding the author says that she bears often what seems to be insupportable, yet he does not know against what her nature has often to react. If we take all into consideration, we must conclude that she possesses a higher degree of the reactive power than man.

"Third. The predominance of vegetative functions in the female body, causes also the frequent state of debility, both in the first stages of the assimilating process, and also in the general forming action, the conductor of which is the vascular system, whence the frequent state of disorder in the circulation of the blood."

The disorders in the circulation of the blood have been explained above; we will therefore add but the following: If, through improper coition, the woman becomes in some measure voluptuously affected, so that all her feelings seem to climb the highest summit of enjoyment, in such case all corresponding parts of her sexual organs make preparation to conceive, all her vital powers are directed to that one point;

but if this act passes without conceiving, or the possibility of conception, all those steps which her system has taken must be retraced; and who can be astonished hereafter at the disorders in the circulation of her blood?

"Fourth. The course of diseases, in consequence of the predominance of the reproductive functions above alluded to, will be modified just as the constitution shows itself more or less active; hence the recuperative powers of nature in cases of the most important organic derangements."

Here the author himself CONFESSES the extraordinary healing power in the female nature, though he but recently spoke of her "little reaction." Such contradictions certainly explain nothing.

"Fifth. It is owing to a peculiar predominance of sensibility in this sex, that symptoms which originate in the nervous system accompany most diseases of women—as pains, cramps, palsy, delusion of mind; and the reaction of the nervous system upon other organs of the body gives rise often to further ill-temper; while, on the contrary, reactions in the muscular system, in the shape of convulsions, madness, etc., are less violent than in the male sex."

The origin of these cramps, palsy, and mental delusions, is not in the peculiar predominance of sensibility, but in the violently disturbed equilibrium of the sexual passion; and especially cramps and delu-

sions, I have frequently been able to trace to that cause.

That the female sex, in its present general condition, is more inclined to chronic than acute diseases, is true; but that the little recuperative energy of the woman is the cause, is false. UNCHASTE MATRIMONIAL LIFE IS ITSELF CHRONIC, and that produces them; but from acute diseases the female is more readily relieved, not on account of her LESS, but of her greater reaction—and principally because of the more temperate lives of the sex with regard to food and drink. That in typhus diseases more men than women die is also true, but this is certainly a conclusive evidence of the non-existence of greater procreative predisposition of the woman, as the author above asserted. Should not the man, whose constitution is most exhausted and deprived of its vitality by too frequent coition, be more exposed to the influences of contagion? And in seasons when every blast is tainted with pestilence, should not the most rigid temperance be maintained in this respect, as the surest safeguard against its incursions? The determination of this point would be of infinitely greater importance than the subtle and even ludicrous question as to the relative qualities of chicken's or pigeon's meat.

"With respect to the second class of female diseases," continues our author, "viz., those which are

peculiar to her sex alone, it must be observed that the type to them is given generally through their sexual disposition, and there more depends upon the cultivating or restraining of her female characteristics. This demonstrates why in childhood, with less decided marks of their gender, they are almost entirely exempt from those female diseases; while on the other hand, when puberty arrives, diseases of this kind make their appearance, and in the greatest variety, especially when there is the greatest degree of sexual activity, as during pregnancy and child-birth. We see also that in advanced years, when the sexual propensities are extinguished (though diseases of earlier life may continue or now develop themselves), those disorders which prevailed during that part of her life in which she was bearing children, entirely disappear, and we observe the female constitution, both physiologically and pathologically, more like the male."

All these observations are true; but the facts or causes as set forth are false. Why, we may well inquire, should the period of woman's bloom (her years of procreative ability) be, in contradiction to the laws of nature, a period of disease? May it not be clearly traced to those affections of the nervous system which usually prevail then, and which disturb the circulation of the blood? In childhood these affections seldom occur, and in the third period of life

they are still less frequent, and would entirely disappear then, were there not those who in advanced age continue the act of coition, without object or enjoyment, or did they not continue to suffer in consequence of former intemperance.

The Allopath steps before the Homeopath with the assertion, "We remove the cause of the diseases." Lamentable mistake! The cause of so many evils as we have enumerated, and many more which originate from the same source—THE TRUE CAUSE—they have NEITHER REMOVED NOR KNOWN. The HUSBAND is the real cause; against him you can do nothing with all your apothecaries.

But equally mistaken is the Homeopath, if he takes into consideration the symptoms alone, and, for example in the treatment of hysteria, ransacks his laboratory for a medicine which makes a healthy woman hysterical, while medicine can be of no avail. It is necessary to know the cause, in order to remove it; and no apothecary will be able so to regulate her constitution that she may violate the laws of nature with impunity

It would be well for physicians to prevail upon married people who suffer from these diseases to occupy separate beds, or, if necessary, sleep in separate rooms, at least till their excited passions have become cooled, and they have learned to govern themselves.

CHAPTER VI.

HAHNEMANN, whose great merit in science I acknowledge (although I do not subscribe unreservedly to all his doctrines), is correct when he says that a great number of chronic diseases originate from one common source; but his idea of the chronic miasma of the psora has led him into an error.

He says, in his Organon, § 80: "Those diseases which men suffer from continued injuries to which they expose themselves, in the use of unwholesome food and drinks, or in debauchery and excess, cannot strictly be called chronic; for, if there is no other chronic miasma in the body, they are easily removed by an improved course of life, without the aid of medicines."

§ 91. "The real chronic diseases are those which, originating from chronic miasmata, continually increase, and, in spite of the best (?) mental and physical dietetic conduct, torment men with unmitigated sufferings throughout their lives. These are the most numerous and greatest pests of the human family; the most robust constitutions, the best regulated

course of life, (?) and the most active energy of vital powers cannot overcome them."

Such classifications, besides the utility they sometimes possess, have also this demerit, that they lead into error. In this classification of diseases there is one presupposition which is totally false, viz.: that the chronic diseases which the author afterward specifies, originate from the so-called "chronic miasmata." These chronic miasmas which the author has in view, though we do not deny their possible existence in some individual cases, still the application which he makes of them is certainly too general. After speaking, in § 72, of the syphilis and sykosis, he continues, § 73: "But infinitely greater and more important than those so-called chronic miasmata, is the miasmata of the psora, which, while those both, the one through the venereal chancre and the other through the cauliflower, like excrescences, generally indicate their particular inward disease; and, when the system has become thoroughly impregnated with their influence, are manifested through the peculiar eruptions of the skin, with insufferable tickling, voluptuous itching, and a peculiar smell.

"The psora is THE ONLY TRUE ORIGINAL CAUSE and generator of all the other innumerable diseases which appear in the shape of nervous affections—as hysterics, hypochondria, mania, melancholia, mental debility, fainting, epilepsy, and cramps of every descrip-

tion; of rachitis, scorbutus, caries, cancer, termed organic gout, hæmorrhoids, jaundice, and chlorosis; dropsy, amenorrhœa, hæmorrhage of the stomach, nose, and lungs, of impotence and barrenness, megrim, laziness, cataract of the eye, amaurosis, gravel, palsy, and pains of a thousand different kinds, which appear in pathology as separate diseases."

The psora now certainly ceases to be "the only true original cause" of all these evils. Some (but by far the least) may originate from that source, but the most of them are produced by the hitherto overlooked abuse of sexual intercourse.

I am convinced that the author of the "Organon," who has longed for truth, would himself acknowledge it, if he examined, without prejudice, the arguments I have advanced in support of my doctrine.

§ 74. "It will be in some measure comprehended how this extremely old stuff, nursed in some hundreds of generations, and through many millions of human systems, thus reached such incredible influence, how it developed itself in such an innumerable variety of diseases in the great human family, when we consider what a multitude of collateral circumstances contribute to form this great combination of chronic diseases (secondary symptoms of the psora), and the endless diversity of constitutional predispositions which different cases present; nor is it surprising that so many different systems, pervaded

with this psoric miasma, should produce innumerable diseases, which in the old pathology were classified under a multitude of peculiar names, as entirely separate and distinct."

The fact that this "extremely old contagious stuff, has been nursed in some hundreds of generations, through many millions of human systems," explains the circumstance of its having reached such incredible influence. Thoroughly false antecedent! If an extremely old contagious stuff should travel through millions of systems, and thus gain influence, by this time the human race would have become extinct. On the contrary, nature endeavors to cast out all injurious substances, and if we do not counteract her, she succeeds in it, and those millions of systems must have rid her of those evil influences, instead of encouraging their growth.

It is not denied that the cause of an eruptive disease may have lain long in the body, but how is it that the recuperative powers of the body over the evil, or the evil over the body, do not gain the ascendency? It is clear that of two powers differing in strength one must overcome the other, or of two equals, they must neutralize each other. But perhaps the reaction requires a certain time to cast out an injurious substance. If it remained always the same, it would eventually accomplish its purpose, but as other circumstances demand its influence—as,

for instance, too frequent coition—the evils, half overcome, gain new strength by time, until the principle of reaction can return again to this object.

Only, then, when nature relaxes her efforts, and the influence of the evil becomes greater than that of reaction, the disease makes its appearance.

Away therefore with this "extremely old contagious stuff, nursed by some hundred generations;" away with one of the ten lepers who with poison have impregnated humanity. Not the psora has given birth to this domestic misery, but it is every man's own transgressions of the laws of nature, which daily infuse into it new vigor.

Though Hahnemann's doctrine falls to the ground, yet this single error cannot diminish his immortal scientific merit, for only his acute sagacity in opening the path, which must certainly be regarded as an important approximation toward the truth. His experiences may be corrected and enlarged upon by others, but the truth which he has promulgated can never be lost. His law SIMILIA SIMILIBUS CURANTUR was the offspring of keen observation; but he did not know (as he himself confesses) the reason.

But if we take the appearances of pain and disease as indications of REACTION, and not as the disease itself, then it will be clear, that to help the reaction by a medicament which produces the same appearances in cases where the reaction is too languid,

must have a beneficial effect. We understand why the pains and other symptoms become more acute after the taking of medicine before a cure is effected, and also why in such cases they produce a good effect only when given in small doses; for if we irritate the reaction too much, it produces a new disease.

Reaction is only normal, and needs no help, when unobstructed and not demanded on account of other injurious influences. In this latter case the symptoms of different diseases become confounded, and their examination is difficult. But in those maladies which are maintained by constant injurious influences—as onanism, above named—no medical treatment will have any effect.

The pains are symptoms of reaction, which is proved by the fact that sick persons, just before their end, cease to suffer, although the disease has reached its zenith. The reaction has relinquished the combat, and the patient is lost.

It is therefore a miserable beginning, when a physician tries five or six different medicaments, and lays them aside to try a seventh. He checks the reaction and makes it impotent, and produces new diseases. Such treatment of a patient is the most painful execution that any one could desire. I would prefer witnessing those by the axe, the gallows, or shooting, than by such crime and ignorance.

Another deserving medical scholar, however, speaks

thus, "Of the diseases to which women are subject while in a state of pregnancy:

"§ 434. It has been already observed, that pregnancy is connected with many attacks of sickness, and that many women suffer very much from them. These occurrences are quite common with pregnant women, and should therefore be well understood by medical men. There are some women who are entirely free from them, and others are continually affected, from the period of conception until the birth of the infant, and some only suffer for a short time. For the better explaining the subject, I will divide these affections into the following classes, to wit:

"1st. The affections of the nerves and the muscular system.

"2d. Diseases in the arterial system.

"3d. Irregular state of the digestive system.

"4th. Morbid affections of the urinal and segregating system.

"5th. Diseases of the genitals."

Under this classification the different diseases which we have above named are now discussed, and the author enters into all kinds of speculations concerning their original cause, but all tend to the same conclusion, and attribute them to pregnancy and an increased activity of the uterus, etc. I must confess that the author of the work from which I have made the above extracts was extremely cautious in his con-

clusions, and treated the subject with signal ability and sagacity, and instead of venturing an explanation which he himself could not believe, acts the more honorable part, and to the profession the more useful one, by freely and frankly admitting his doubts; but in spite of his honesty, without the key to the secret, contradictions are inevitable; and his greatest contradiction is, the assertion that pregnancy is according to the laws of nature, and yet PRODUCES disease. Most of these diseases—as sickly excitement of the nervous system, the irregular state of the digestion, and diseases of the genitals—occur without pregnancy, as well before as after it, in the period of nursing, and have their origin, almost invariably, from useless excitement of the sexual organs.

Pregnancy, begun according to the laws of nature, and cautiously attended to, is the highest state of health; and it is melancholy to see nature so wofully misunderstood during this interesting period.

CHAPTER VII.

Even as late as 1836, there appeared a pamphlet from a certain Baron Gortz, who considered it to be his especial mission to defend monogamy against polygamy, he believing that women living in polygamy are degraded below the brute. Their confinement in a harem is indeed something of this kind; but in a sexual view they occupy a higher sphere than our wives, they not being desired and abused while in a state of pregnancy.

The baron proceeds to prove, by the equal number of births of both sexes, that polygamy is not according to the laws of nature, to which we assent; but on page 30 he says it would not be uninteresting to know how far the natural propensities of men and women go, with regard to coition; and after relating many examples of the most vulgar debauchery, he comes to the conclusion that one woman is equal to two and a half men, "IN PUNCTO PUNCTI." How could nature commit such an error? and how could any man utter a work for disseminating such notions among the masses?

Such horrible sexual aberrations, when a woman

submits to five-and-twenty successive acts of coition without becoming satisfied, and desists only from fatigue, cannot certainly be proof of excessive sexual PROPENSITIES. Satisfaction is only the result of a FRUITFUL coition; but such unchaste desires are nothing but nymphomania, which occurs likewise with pregnant women, caused by circumstances explained before.

When the ovary becomes excited through coition, and the uterus is unfit to admit the sperma, there can be no stilling the excitement, but, on the contrary, it will be increased by every successive act of coition, and finally produces inflammation of the ovary, which is generally the occasion of the death of prostitute women.

None of these evils befall the animal, because, having neither reason nor prejudice for his guide, he remains true to his instinct and the laws of his nature.

THE END.

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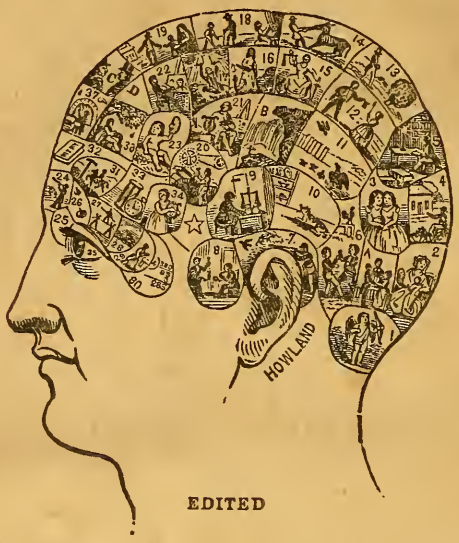

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